

A T R E A T I S E  
Of Daunses, wher-

in it is shewed, that they are as it  
were accessories and depēdants  
(or thinges annexed) to whole-  
dome: where also by the way is  
touched and proued, that

*Playes are ioyned and knit  
together in a rancke  
or rowe with  
them.*

I. T H E S S A L. 5.

*Let euerie one possesse his vessel  
in holines and honor.*

A N N O 1581.

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# *A Treatise of Daunses,*

in which is shewed, that daunses bee in-  
tisedmentes to whoredome, and that  
the abuse of playes ought  
not to be among  
Christians.



*Doubt not,*

but that some, into  
whose handes this  
little treatise shall  
come, wil thinke me  
to be at greate lea-  
sure, that haue en-  
terprised largely to

leuie out and handle this argument: which  
to their seeming is not otherwise of great  
importaunce. For be it that daunses were  
allowed or condemned, or els y they were  
putt in the rowe of thinges indifferent me  
might easily iudge according to their opi-  
nion, that that should not bring great pro-  
fit or hurt to our christiā common wealth,  
seeing that ther are diuers points of grea-  
ter weight and consequēce, which trouble  
the spirits of manye learned men, & make  
afraide the consciences of the weake and

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simple ones: which poyntes haue verpe much nede to be opened and made plaine, rather thē to trouble a mans selfe to write agaynst playes and daunses. Furthermoze men should be in very great forwardnes, if euery thinge were so well reformed, that they were come euen vnto daunses, that is to say, that all that which is corrupted, and those abuses which beare the sway among Christians were so cut off, and this so sick a body againe so wel restored to his soundnes and health, that there should remayne nothing els but to debate the question of leapings skipplings and daunses.

Ther will be found an other manner & sort of people, who wil make no accompte at all to mocke at this matter: as indeede the world is ful of mockers, and men without Godlines, without God, and without religion. Now as concerninge these persons, they deserue no manner of aunswere at al, because they do as soone scoffe at the principall pointes of christia religion, and that which directly concerneth the seruice of God, as at matters of lesse weight and importance. Therefore I not much regarding or caringe for the iudgement of  
such



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such iudges, will let them runne to the water with the bzidle vpon their head, or in their necke, as they say. But as touchinge the first, because they bee not altogeather malicious and obstinate, I hope, that hauing aunswared their obiections, and declared the reasons which haue moued, yea rather driuen me forward or inforced mee to descipher and sett out this matter, they will iudge my labour not to haue bene altogeather vnprofitable.

It is then in the first place to bee wished and desired, that troubles beyng pacified, and all dissentions repressed, and put out, the spirits and consciences of men, should be assured and thorowly perswaded of that which appertaineth to their saluation. And indeede our Lorde hath stirred and raised vp so perfect an age in al sciences & knowledge, in which so many learned men, and of excellent learning and knowledge, haue so blessedly and diligently imployed themselves to teach vs the order and maner to liue well, some after one sort and fashion, and some after an other, that those which be not yet satisfi'd, can not, or ought not to lay the fault in any but in themselves.

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Next all good men ought to wishe and desire that those which put their hande to (that is to say trauaile for) the reformatiō of maners, should do it with such good argumentes, that there shoulde remayne, or be left, but euen a very litle to be corrected and amended. And yet this wish & desire should not let or hinder the trauaile of such as do indeuor to pull vp by the rootes such herbes as be hurtful to y<sup>e</sup> field of the Lord, be they neuer so small and little: as I do, or which thing I labour to do in this little booke according to the talente & graces which are geuen me from aboue. Adde also that if any do deeply & seasonably cōsider this matter, I hope he shal not finde it so barren and of little edification, that it ought to be dispised or troden vnder foote: for many men of quality (yea, euen in the company of notable personages) of name and authority, make no cōscience to demaunde and aske whether it be yll done to daunce, demaunding also a formall or playne parcell and text of Scripture, by which it may appeare that daunces be prohibited and forbidde, otherwise they think not that they do euill in daunsing. Some others

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others goe further and alledging oz rather indeede abusing some peece of the Scripture, where it appeareth that the faithfull haue leaped and daunced: they thinke verily that they haue founde the beane in the cake, as though this were a proper couerture & cloke to couer the infection and filthines of their daunces.

Seyng then that many be foulie & grossely deceaued in this behalfe, and that possible for want of beyng sufficiently instructed and informed oz taught touching this matter, I haue bene so much the more willing to ease them in this question, by how much I hope to profit in cōmon, that is, to do good to the greatest multitude, as also being willing hereby to satisfy some which haue earnestly and instantly required it at my handes.

Now to answere them which demaund and aske a playne peece oz text of Scripture in which daunces should be forbidden, let them know that there be many wicked and euill thinges which are not euidently and playnly exprest in the Scripture, to be forbidden, notwithstanding they bee of the same kynd and nature, oz els dependences

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bences of some thinges which are therein expresse, and vnder which they ought to becomprehended, or els when the contrary of these things is praised and commended, we are sufficiently taught and instructed to cast them away, as things condemned by the holy Ghost, becaule ther is one & the selve same reason in contrary things.

I will place, & put in the order of rowe of the first, playes and daunces: I meane such playes as by which man draweth or getteth to hymselfe, his neighboures money. It is true that wee fynd not in scripture these wordes. Thou shalt not play, but wee finde indeede these wordes. Thou shalt not steale: Now that to gayne or get an other mans money at play shoulde not be a molt manifest & plaine thievery: none of sound iudgement will denie it. For hee which hath wonne or gotten it, by what title or right can he say, that such money is his: Merily when we get or win the money, or the goods of our brother, it must be with the sweate of our face or browe, & that our labour bringe him some profite, that is to be profitable vnto him: and euen as we receaue his money or good: so must  
hee

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hee thorow our diligence and trauaile receaue some profite. But when a man hath gottē his money by the hazard or chaunce, as a man woulde say, of play, I pray you what commoditie and profite comineth to him thereby: wee must then conclude, that this is a kind of theft: which although it be not playnly expressed in y<sup>e</sup> holye scripture, yet neuertheles it ought to bee referred to the eight commaundement, in which it is sayd, Thou shalt not steale.

The like is of daunces which wee may put in the first & second row or order. For although wee haue not any playne and expresse forbidding, where it should be sayd, Thou shalt not daunse, yet we haue a formal and plaine commaundement, Thou shalt not commit adultery, or whozedome: to which the daunces ought to be referred. Now if one woulde aske me what daunces were: I wil answere, that considering y<sup>e</sup> sway which they haue at this day amōgest vs Christians, they bee nothing els but impudent, shameles, and dissolute gestures, by which the lust of y<sup>e</sup> flesh is awaked, stirred vp, and inflamed, as wel in men as in womē. Bat if honesty, modesty and sober-

nes

A definitiō  
of daunces.

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**Dent. 22.**  
**Titus. 2.**

**1. Pet. 3.**

**Jude. 23.**

nes, be required in apparaille, & adorning of mens selues, as we see that it is commended and commaunded in Deuteronomie, & seing that S. Paule also in his epistle to Titus, willeth that there should be among vs a sober and holy countenance, singularly and specially in women, which ordinarily be very curious in their garmentes, it is certayne and sure, that there is some poison or venym hidden vnder the grasse. And because it is so, S. Peter in his first canonicall or generall epistle, forbiddeth that women should appeare, shew, and sett out themselves by theyr apparayle and neatnes. Add that in many other places of the sayd holy scripture, the diuersity and difference in attire and garmentes, is condemned, as prouoking to whoredome, and slipperines, by more stronge reason the dissolute and lewde gestures, which be practised by the proper and owne members of a mans bodye, ought to be cutt of, and banished from among christians. And S. Jude exhorteth vs, to haue, yea and that in hatred the garment which is defiled by the flesh, meaning vnder this figure & manner of speech, all inticementes & allarements, which

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which might draw vs to any pollution, vncleannes, and tythynges: what ought we to iudge in the excellency (as a man woulde say) value and estimatiō of the flesh it selfe, which is so polluted and defyled, that it bringeth forth, and setteth out the pollution and filthines thereof, by villanous and dishonest gestures. And when S. Paule in his epistles to the Ephesiāns and Colosians, forbiddeth vs all corrupt, infected, & and filthy speech, or woordes, is there not at the least as much, or as greate occasion: yea more or greater to condemne dissolute and lewd gestures: for as concerning dishonest and vnmeet woordes, they be gathered or receaued with our eares onely, but as for villanous & dishonest gestures, **The ciety.** they be so many objects, or thinges set before our eyes, as if one shoulde set before vs a painted table, in which all villany infection, and filthines shoulde be liuely portrayed and set out. Now that the sighte of all our senses is it which hath most force & strength to make vs incline to vncleannes and filthines, I will haue none other iudge but our Lord himselte, when he hath vttered and spoken with his mouth, that hee  
**Mat 5.**  
which

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▪ *John. 2.*

which hath cast his eye vppon his neighbours wife, for to couet, desyre, and wish her is already a whoremonger in his hart: behold also wherfore S. Iohn in his first canonicall or generall epistle, putteth or ioyneth with the concupiscence or lust of the flesh, the concupiscence & lust of the eyes. finally whē S. Paule placeth or putteth sobernes, modeitie, and temperaunce amōg the effectes and fruites which the grace of God ought to bring forth in vs, both hee not sufficiēly forb: d all dissolutenes, lightnes, outrages, and disorders, as wel in our manners as in our gestures, & other manner of doing:

But for as much as all the former argumentes are founded and grounded vpon that definition of daūses, which I haue before geueu and made, and that some men might deny it me, we must answere that which they haue bene accustomed to object against it. First of al I haue heard of some which denye daūses to be shamelesse and dissolute gestures, because that when they daunse, they do it not, but for a recreation of themselues and bodily exercise, yea that they vse it as a certayne thing, which of it selfe



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felſe is neither good nor euill. But let ſuch people bee aunſweared after this māner, that is to ſay, that their affection cannot ſo chaunge þ nature of the thing, that it doth not alwaies kepe and hold ſalt, his proper or owne name. We ſee that if one enter or goe into a Brothel houſe, or Stewes, yea without affection or mind to comit whoresome ther, yet neuertheleſſe the place ſhal not ceaſe or leaue of to be called a ſtewes, or Brothell houſe. Likewise let them ſay, that in daunſing they haue not any ſhameleſſe or viſancus mynde, & affection, which notwithstanding, may not well, eaſily, or lightly be belceued, yet ſo it is, þ daunces ceaſe not to be called ſhameleſſe geſtures.

But what? The queſtion is not onely of their perſons, but of a thing, which cught not to be in any uſe among Chriſtians.

And moreover this is not all, to haue reſpect or regard onely of a mans owne ſelfe, but we muſt loke alſo to our neighbours, who is he which dare aſſure or warrānt him ſelfe & others, that whē he daunceth, or after that he hath daunced he hath not prouoked & ſtirred by þ luſt of the fleſh in ſome one of þ ſtāders by? But þ it is ſo, þ effect & ſuuite  
decla-

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declareth it, because that the daughter and sister of the Countie of Earle of A. was so enamoured or rauished with the loue of a very simple and base gentleman whom she had seene daunce in the court, and it printed so wel, that is, toke such deepe impression and roote in her hart, and vnderstanding, that against the will of Father and Mother, parentes and friendes shee married him. Now let vs come to the poynt of matter, what prouoked this young gentleman being rich, wise, learned, fayre, & of good countenaunce to loue a base man, of litle discretion, vnlearned, cockbrained, yea, which with great payne or much adoe knoweth to write his owne name, and besyde, or mozeouer very deformed in face & countenaunce, if not to daunce onely, and to see in him some small experience & skill to runne at the ringe?

Men will say, that shee shewed not hir wisdom, in that shee chose her husbände for daunsing onely: but what is that the flesh doth not intise and allure, with his snares & baytes? For albeit ther is so much difference betweene y two parties, as betweene fayre gold and leade, yea so much indeed y  
by

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by her wisdom shee kept him backe, or made him to refrayne from striking, fighting, slaying, and casting the house out at the windowes, as we say, for the least flee, which came befoze his eies: yet so it is, that he obtayned and got her by the meane a-bouesayde: notwithstanding if ther fell cut no worse by daunsing, this were somewhat to be supported, or borne withall.

But now if he reply, and say hee careth not or regardeth not, what other mē think, seying hee hath no maner of euil or naughty meaninge in himselfe. I answere, that here we see an offence geuen, and the very bond of loue broken and violated.

For put y case, or graunt that daunsing were put & rekoned among things indifferent, in respect and consideratiō of it selfe, is it meete or dutifull that for an indifferēt and light thing, a man should geue an occasion of falling or stumbling to his neighbour? But so farr of is it, that daunses should bee put in the rōme and number of thinges indifferent, that euery one cught to make an accompt of them, and to holde them altogether wicked, and vnlawful: in so much that I send all them againe backe  
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to their owne consciences, which say, that in daunsing they haue not any impudent & shamelesse affection. For the thing beyng so vilanous, and so infected of his owne nature, as daunsing is, it is impossible, that he which vseth it, should not bee infected, neither more noz lesse: then it is impossible to touch any filthines, and not to bee onceuncleanse, infected, and defyled.

The begin-  
ning of daun-  
ces.

And that it is so, let vs seme what, or a little serch and seeke out the beginning of daunces, and we shal fynd that men cannot geue them a better noz more apt and proper definition, then that which hath bene brought heretofore. For if wee would in this matter refer our selues to thē, which haue wrytten of the antiquities, as well of the Grecians as of the Romaines, yea, and that to some Poets, wee shall fynde how that daunces haue taken their begynning, from Pagans and Heathen men, which haue then first vseth them, when they did sacrifice to their Gods. For beeing plunged into very thicke, & as it were palpable darknes, after that they had forged and aduised Gods according to their owne fantasy, they thought and supposed that they should  
bee

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bee delighted and pleased, with the selfe same delightes and pleasures, wherein, or wherewith they delighted themselves.

Whereuppon we neede not doubt hereof, but that it was y<sup>e</sup> deuill which did guide and leade them, whom al superstition, false religion, and erronious doctrine please, aboue all thinges, speciallly when such a toy and trifle is accompanied with al wantonnesse and villanie. Now that such manner of doing, that is to say, custome of Pagans and heathen men, hath bene followed and practised, by the children of Israel, after that hauing sacrificed to the golde calf, they gaue themselves to play, the scripture assureth vs thereof, in the xx. chapter of Exodus.

Afterward men began to daunce in open playes, spectacles, and shewes, fro which notwithstanding the people were driuen, prohibited, and forbidde, for feare lest they should be constrained there to behold and see, an vn honest, and vnseemly thinge, for their sere or kynd. Afterwarde when in a small space of tyme all honesty and shame did begin, to vanish and weare away, then mens daughters and womē were admitted

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and receaved to daunces: and yet withall it is true, that this was a part by the selues, and in priuie places.

Finally a short tyme after, men haue so far disordered themselves, and broken the bondes and limits of honesty, that men & women haue daunced togeather, or as we would say, in mingle mangle, and namely and specially in feastes and banquets, in so much that we see, that this wicked and vngodlye custome, hath stretched forth it selfe euen vnto vs, and hath yet, or already the sway at this daye, moze then euer it had.

Beholde the beginninge of daunces, togeather with their fruits and properties, which if they be well considered, and deeply waighd by sound and rype vnderstandinge, it will not, or shall not bee thought straunge & maruailous, that I condemne them, hauing indeede on my syde as well the authority of the doctozs of the Church, as of the fathers which were found or present at certayne auncient, and olde councels.

Augustine  
against Pe-  
tilian cap. 6.

Saint Augustine in his booke agaynst  
Petti-

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Petilian, speaketh in this manner: The Bishops haue alwayes accustomed to re- presse and beate downe bayne and wanton daunses: but there are at this day some, which are found in daunses, yea, and they themselues daunse with women, so farre of is it, that they repproue, correct, or amēd such a greate vice.

And vppon the thirtie and two psalme, he condemneth also, or lykewyse the daun-  
ses which be had or vsed on the Sondaies  
or Lordes dayes.

Augustine  
vppon the  
32. psā.

Saint Iohn Chrysostome in the fiftie & first homily vppon the booke of Genesis, the 6. homily  
intreatinge or speaking of the mariage of Iacob, doth very much condemne daunses:  
calling them diuillish.

Chrysos. in  
the 6. homily  
vpon  
Gen.

The like is founde in the fourty and eighte Homily. And vpon the fourteenth chapiter of Saint Mathew, speakinge of the daunsynge of Salome, the Daugh-  
ter of Herodias, hee sayth, that when a wanton daunsynge is hadde, or vsed,  
the Deuill, daunseth by and by, or alto-  
gether.

Chrysos. in  
the 48. ho-  
mily vpon  
Gen.  
Chrysos. in  
14. chap. of  
S. Mat.

In the counsell of Laodicea, which was

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In the 53.  
cannon.

holden in the yeare 368. ther was a cannō made, in these proper tearmes, or wordes. It must not be admitted that the Christians, which either goe or come to marriages, leape or daunce, but that chastlye & soberly they kyp or dyne, and as it is seemly and conuenient for christians. Likewise in the yeare 676. there was holden & kept the sixt councell of Constantinople, where daunces were forbiddē, principally to women as greatly hurtfull.

In the canon 22.

The third council of Toletum, condemneth the peruerse and wicked custome of suche people which occupied themselves in vile and infected daunces: and aboue all vppon the Sondages, and holy dayes whē they should haue imployed themselves in y<sup>e</sup> seruice of God.

Article 23.

According to these Canons, there was made by the estates lately holden at Orléans, in y<sup>e</sup> yong age or minority of Charles the 9. an article, in which, amongst other thinges all iudges are forbidden to permit or suffer any publicke daunces, vppon the sondages, and other sollemne holy dayes.

But in the first place it were to be desired, and wished, that this ordinance might be



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be straitly obserued and kept. Secondlye,  
that it were more generall, that is to say,  
that it did wholly and altogether forbid  
daunces, as wicked and unlawful thinges;  
for if wee be Christians indeede, we ought  
not to suffer, that some pore and blinde Pa-  
gans should surmount and overcome vs in  
honesty & modesty. We fynd that amongst  
the Romains, they which were ouermuch  
geuen to dauncinge, caried, or bare with  
them so greate a note or marke of infamy,  
& sklauder, that they oftentimes accoun-  
ted and esteemed them unworthy to exercise  
or haue a publicke and honorable office: as  
appeareth by the censure, punishment, and  
correction, of Domitian, who, for thys on-  
ly cause, cast out of the Senate a citizen of  
Rome, as vnnecte and unworthy of such a  
degree of honor. Saluſt in his Oration a-  
gainst Catilina, speaking of a certaine wo-  
man, named Sempronia, sayeth that shee  
could daunſe more delicately and ſynely,  
then did appertaine to an honest and good  
woman. Cicero much reprobeth and by-  
praydeth, yea and constantly objecteth, to  
Gabinus the studying and practisinge of  
daunces, as an infamous thing. We doth

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like in his Philippickes agaynst Antonius, and in the oration of Burena, he sayth that a sober man neuer daunsceth, neither a part oz priuily, neyther in an honest & moderate banquet, vnlesse perhaps hee be vnwylse, oz out of his wit.

**Dauisers  
are folish &  
senseles per  
sons.**

Clarro writeth, that Scipio was wont to say, that there was no difference at all betwene a furious, outragious, oz mad man and a dauiser, sauing that this man, that is to say, the dauiser was then onely mad when he daunscd, and the other was so all his life long. From thence commeth the Latine prouerbe, that dauisers play the fooles, oz wantons, but it is with measure.

Here wee euidently and playnly see, in what estimation and regard daunscs were among Pagans and infidels, which trulpe could not iudge otherwise therof, I speake of them which had the best and moze sound iudgement, and which were able to weigh and consider, as well the daunscs themselves, as their so pretious frutes, and excellent effectes. For if it be, y after feastes and banquets, men commonly set, oz geue themselves to daunse, and after that men be full of wyne and good meates, they bee then

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then prouoked & pricked forward, by the  
pickes of the flesh, to what end serue such  
manner of gestures, if not, to make mani-  
fest & set out their intemperancy. Now if me  
would refer it, or hynge it to bodily exer-  
cise, this would be very foolishly done. For y  
body of her owne health, requireth not to  
be so shaken, tossed, and as a man would  
say, hunted after meate, for feare to hinder  
digestiō, as the Physitiō placed it amonge  
their rules of diet. Moreouer seeing y men  
may exercise themselves in many other ma-  
ners and sortes of exercises, hee, as mee  
thinketh opely sheweth, y he hath not mo-  
desty, nor temperance, nor his health it selfe  
in estimatiō, y is, he esteemeth & regardeth  
not. &c. which cholet daunsing for his exer-  
cise. Daunses then were neuer heretofore  
otherwise accounted of, nether be at this pre-  
set otherwise thought of, the mere vilany, &  
a most certaine, plaine, and euident testi-  
mony of y filchines & intemperacy of them  
which delighted themselves therein. Now,  
that so it is, the Proverbe sayeth, De la  
panse, vient la Danse: from the panch com-  
meth the daunce: And if we durst ioine ther-  
to whoredom their elder daughter, we shal  
find that she followeth after immediatly.

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Math. 14.  
Mark. 6

which thing we shall easily fynd, if we cōsider the most ordinary & common effectes of daunsing. what was the cause that Herode so lightly promised, to that goodlye daunser Salome, the daughter of Herodias, euen the one halfe of his Realme, and kingdome, but that by her vilanous, and shameles daunsing, shee had stirred vp and set on fyre his concupiscence and lust who was already a villanous adulterer, and infamous whozemunger, so that the delighte and pleasure which he toke therein, prouoked him to be willing to make so excessive and vnmeasurable a recompence: Whereouer let vs marke moze narrowly in Genesis, that which is wrytten of Dina y daughter of Iacob, and we shall find that daunses were partly the cause of her rauishing, or deflouring. For albeit, that in that place, there is no expresse mention made of daunses, yet so it is, that when it is sayde, that Dina went to see the daughters of y countrey or land, there is some appearance and likelihod that the daughters had this custome, to assemble themselues togeather to daunse, and that to the end, that in shewing the nimblenes of their body, their betwye,  
and

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and wtery concepts, they might bee cou-  
ted and desyred of young men, as indeede  
Dina was by Sichem. And in this our  
tyme and age, do not men daily see many  
such thinges, which daunles bring with  
them? The example by mee heretofore  
brought forth and alledged, ought to serue  
for an example to all great lords, to with-  
draw their daughters from such baites.

But setting al the rest aside, do wee not see  
that daunsing hath cost, this holy man, and  
great prophet of God so deare, that it hath  
taken away from him the head from aboue  
his shoulders.

By the way or meane of daunsinge, the  
chilozen of Israell, were willing to geue  
honour to an ydole, to a calke of Gold, to a  
dead thing, and which they themselves had  
molten & framed after the imitatio & man-  
ner of Pagans, which in such a sort & fashi-  
on serued their gods. Bee not these things  
sufficient to make a mā flie daunles, & to pro-  
voke a christian man to haue thē in abhomi-  
nation, & to abhorre them as things which  
haue ordinarilye, and commonlye serued  
to idolatry, and haue prouoked to whore-  
dome, and haue chaūged and altered many  
daughters

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daughters of good house and stocke, from the loue and fauour of their parentes, and finally haue caused infinite murders: murders I say, for in all þ 3. peeces of Scripture before alledged, we euer fynd ther the death of some. In the daunce before Herod the death of Iohn Baptist. In the rape or rauishing of Dina, Sichen, his father, & all his subiectes, died there. In þ worshiping of the golden calfe, where the childre of Israel daunced and leaped so nimble, cherefully, & merily, before that their belly was full, there died then aboute thre thousande in recompence of their ioy and gladnes. If then we would consider the issues, and effectes, which come from daunces, & þ fayre or goodly frutes which they bring forth, wee would neuer thinke, but that the heares would stand vpright vpon our very heads when the question is of dauncing.

It remaineth now to answer the, who would serue themselves with certaine parcels and peeces of the scripture, in which mention is made, that the faithfull people haue daunced. First they alledge þ which  
**Exo. 15 20.** is written in Exodus, that Mary the prophetesse, þ sister of Aaron, who after that  
**God**

*the Vse of daunsing.*

God had ouerwhelmed and drowned Pharaoh & his army in the red sea, toke a taberret in hir hand, & being attended, or waited vpon by other women, song with them a song to the lord: as also Moyses, and the childzen of Israell song another.

The like is founde in the booke of Samuel, after that Dauid had slaine Goliath, that many women came out of all the townes of Israel singing and daunsing before King Saule, with tabours, rebeckes, and other instrumentes of harmonie, or musicke.

But when these which lue to leape and daunse, seeing there is here spoken not onely of daunses, but also of taberets and other musicall instrumentes, do thinke that they are already in the hall of leapinge or skipping, and do daunse according to the note and measures that the Vintrells and Pipers wil scound or play to them: inferringe that the holy scripture before alledged maketh for them, and that by it daunses are approued, they are indeede fouly deceaued and very farre of from their reckoninge, because that reckoning without the host, it was meete for them to reckon twyse.

For

*A treatise against*

For it is most certaine that there is as much difference betwene their daunces, and those which holy men haue vses, as there is betwene mariage and fornicatio. I meane betwene cha.t.ty & whozdom. And euen as it is no manner of way permitted or suffered to committe whozdom, so our daunces and the vsage of them may not be allowed nor receiued. But to cut it short, that is to say, to be short, wee can not gather that any appearaunce or shew of euil, or any signe of wantonnes or dissolutenes, was euer found in the daunces of holy mē, but altogether contrariwise, they therein behaued themselves with such honoz, fear, and reuerence towardes God, the whole matter it selfe beyng accompanied, with so great honesty and sobernesse, as nothinge more. And in which mens deede 3. pointes are to be considered and marked, which cā not be at any hand found in the pzoephane and wicked daunces of our tyme.

First the occasions which thrust them forward to do it, was such a greate ioy which they had conceaued of the fauoure which God had shewed to them, that they coulde not conceale, or kepe hidden, but  
needes



*the abuse of daunsing.*

needes must manifest it, & set it abroad, by  
aly meanes and wayes that they could in-  
uent or deuise. Which thinge also Dauid Plal. 68.  
declareth in the sixty and eight psalme, say-  
ing, the Lord hath geuen an argument, oc-  
calion or matter vnto the women, who also  
haue sōg accordingly: It was thē a selēne  
(as a man would say) or publicke thanks  
geuing, which they rendered, or gaue vnto  
God, singing or setting forth him to be the  
author of their deliuerance. What fellow-  
ship, agreement, or likenes, can there bee,  
betweene the daunce of those holy fathers,  
and these which wee behold nowe at, this  
day among christians. Is it a question whē  
men daunce to acknowledge or confesse  
the graces & goodnes of God, to thank  
him therfore, reioicing themselves in him?  
When the lusty and fyne man should holde  
a young damosel, or a we man by the hand,  
and keeping his measures he shal remoue  
himselſe, whirle about, & shake his legges  
aloſte (which the daunſers call crosse ca-  
pying) for pleasure, doth not the in y meane  
while make a good threede, playing at the  
Shoris on her behalfe: but I pray you what  
can ther be there of God, of his worde, of  
ho-

*A Treatise against*

of honestye in such folishnes? I holde my  
tounge, that is, I speake nothing of their  
wordes, amorous deuises, or deuises of  
loue, wanton communications or speeches  
or markes euely knownen to the Ladye, or  
Gentlewoman. It is true, that a man will  
say to me, that he must reioyce and be me-  
ry, which thing also I graunt, but yet not  
with a worldly, dissolute, and leuse ioy.

The seconde pointe is, that euen as the  
people of Israell were instructed in y<sup>e</sup> ser-  
uice of God by very many cerimonies, and  
outward manners or fashions, so when they  
would honoz him, and geue him some due-  
ty which they did owe, they did not content  
themselues to do it with the harte, and  
with the mouth, but by and by they added,  
and ioyned there withall some outwarde  
gestures, to witnes that, which was with-  
in. Euen vnto this present or hetherto we  
haue founde very little affinitye or agree-  
ment betweene the daunses of the auncient  
patriarches, and of good and religious  
people, and these, which we vse at this pre-  
sent, or in these dayes.

It is certaine and true, that the daunsters  
of our tyme would very fayne make them  
selues

*the Vse of daunsing.*

serues equall w<sup>th</sup> them, and be in the selfe same degree of honor: sauing notwithstanding, that they content not them selues to haue a shames and villanous harte, but they will also discouer and lay open their own shames & villany, by dissolute gestures.

The third and last poynt sheweth vs the fashion of the nations or people of y<sup>e</sup> East, the outward gestures, and custome receaued among thē, contrary herein to the western people. The reason is because euery nation hath alwayes some proper and perticuler inclination, which another hath not. Moreover those which draw nigh vnto the East and South, are by reason of y<sup>e</sup> heate, more easie to moue themselves, and consequently to make or shew gestures, then they are which be in y<sup>e</sup> East, or North who by reason of the cold be more heauy & weighty: From whence it cometh, that the Italian in his communicacions or speeches, but specially if he speake with an affection or good hart, intermingleth and vseth so many gestures, that if an English man should see him a farre of, not hearing his words, would iudge him out of his wit or els playing some comedy vpon a scaffold

Lec

*A Treatise against*

Let a man on the other side beholde an Almain or Germain in the Pulpit, and hee would thinke him benumbed, and impotēt, or lame in all his members or partes, of his bodie.

And to confirme this, lett vs beholde and call to remembrance, how the ancient Romans were remoued farr from the opinion and mind of the Greks. These, & is the Greekes, esteemed daunsing verpe much, and all these which knew howe to helpe and comfort themselves with an instrument of musicke. The other, that is the Romans made very small account of both daunsyngs, and lesse of the dausers themselves. Here appeareth the difference of Climates, and of such as dwell vnder those climates. From thence it cometh that the people of the East partes did breake and rent in peeces their garmentes when they had vnderstanding of euil newes. Wherefore they did lye weltering and tumblinge vpon the ground, put on sackcloth, put on ashes, or dust vpon their heads, yea then, when they pretended to shew some repentance, and to manifest or set out an inward greefe: all which thinges would bee sounde  
and

*the Use of daunsing.*

and thought ridiculous, foolish, and to bee laughed at amonge nations & peoples, on this side of them: And if that womē should take tabourets in their handes, as we read that the women of Israel haue done: would not men thinke that they were out of their witt: which notwithstanding was not solid or thought straung among the Israelites, because this was the custome of the nation and people. It is true, that a man may also referr the tabourets & other instrumentes of musicke to the ceremonies of Moyses law: which ceremonies haue bene abolished at the coming of Iesus Christ, in so much that at this day where we are vnder the Gospell, wee must vse the same more soberly, and sparingly, & with greater modesty: but all that, hath nothinge common w<sup>th</sup> the daunces of this present time or age.

These thre poyntes being dispatched we fynd and see cleerely, what affinity & agreement there is, betweene these twoo manners of daunces. Our dauncers do yet further alledge an other parcel or peece of the scripture w<sup>ritten</sup> in the booke of the Kinges, where it is said, that Dauid lea-

2. Sam. 6.

C

Lord.

*A Treatise against*

**Mark this** you that fol-  
lowe daun-  
sing scholes  
Lord. But so far of is it, that this serueth  
them to mayntayne their daunses, that I  
would not wish to haue a more proper, fitt,  
playne, and agreable place to confute the.  
For if Dauid had had a like affectiō in his  
daunse, as they haue in theirs, that is to  
say, to please the gentlewomen and La-  
dies, as our daunsters endeuoꝝ, studie & de-  
uise to please their minions and flattering  
dames, Nichol his wife, had neuer moc-  
ked him. He might then haue daunsed more  
pleasantly, and after a fashion more agree-  
able to the flesh: and for trueth, hee might  
haue done it beyng light or nimble by na-  
ture, and able or meete to do al thinges.

But the aunswaere which he made his  
wife Nichol, very well declareth, that hee  
pretended or purposed no other thinge but  
to set out by outward gestures, the great-  
nes of the ioy which he had conceaued in  
his harte, because of the pꝛesence of God.  
This was (sayd he) before the Lord which  
I haue done in this behalfe: it appeareth  
by this aunswaere, that his affection was  
not in or on the world, and that he cared not  
much for the iudgement of Nichol, and of  
all other worldlings, because he would not  
please

*the Use of Daunsing.*

please them, nor satisfy or feede their fine  
and goodly eyes, by his daunsing. Where-  
fore we must conclude that David condem-  
neth the worldlines of his wife, and such  
other as shee: yea in that that shee was pu-  
nished by barrennes, which followed ther-  
bypon. It is an enident argument, that  
God approued or allowed the doing and  
saying of the Prophet.

Now if al they, which make daunsinge  
their god, would imprint this in their hart  
and understanding, they should receaue &  
use the same, rather to their condemnatio,  
then to be so much without aforehead, that  
is to say, shameles, that they woulde abuse  
the scripture, to couer their vncleannes &  
infection. For this is a most detestable &  
abominable sacriledge, to make the un-  
speakeable truth of God to serue our wic-  
ked and most shamefull affections. Adde  
thereunto that he will greiuously & sharp-  
ly punish all such scoffers, and prodigall  
persons which do so much prophane y<sup>e</sup> ma-  
iesty and excellency of his name, and that  
diuinity, which is contayned and expres-  
sed in the holy scriptures. Moreover, whē  
we so disguise and chaunge the nature of  
things

Note you  
that delight  
in your art  
of daunsing

*A Treatise against*

**Ch. 5. 20.**

**Daunces  
not indiffe-  
rent.**

things that wee call good euill, and the euil good, we ought to assure our selues of the curse of God, pronounced by the prophet *Isaiah*, sayinge: cursed (sayth he) be they, which say that euil is good, and that good is euil, which put darkenes for light, and light for darknes, which geue some things for sweete, and sweete for sower & bytter. But I demaund of aske now, whether they which allow daunces, and place them among indifferent things, do not call good euill, and euil good: and by consequent do not inflame and kindle the wrath of God vpon them themselves, and al their fautors or fauourers.

All which things beyng considered, I hope that diuers knowing what euil, and mischief there is in daunces, will giue the ouer and cast them away, thinking or supposing, that in that, that thei haue retained & fauoured them, euen vnto this present, they haue rather done it thorowe ignorance, than thorowe stubburnesse or selfe will. But as concerning others, whiche will perseuer and continue in their dissolutnes and loosenesse, the Lord withdraw and plucke them therefrom, when it pleaseth



*the Vse of daunsing.*

seth him, least they incur re or runne head  
long into his wꝛath and vengeance, which  
hangeth ouer their heads, toꝝ that they  
haue obstinatelie and stubburnlie  
gainesaide and withstood,  
so manifest & plaine  
a truely.

(\*)

¶ Prayse be to  
G O D.

